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To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

THE YOUNG EAST

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JAPANESE BUDDHISTS' ANSWER TO AMERICAN EXCLUSION QUESTIONAIRE

THE Federal Council of the Churches of Christ in America, representative of Protestantism throughout the country, has sent to the National Christian Council of Japan a long questionaire to be circulated among leading Japanese in all fields on the effect of the American Immigration Law upon Japanese-American relations. We are among those asked to answer the questions and herewith, as representatives of Japanese Buddhists, we venture to state our views freely and frankly.

To begin with, after a careful perusal of the questionaire we must say we have been astonished at the lack of knowledge and understanding, as revealed therein, of Japanese civilization and the character of the Japanese people on the part of Christian leaders of America. In fact some of the questions asked are so entirely unexpected, not to say ridiculous, that it seems to us that had they had a little better knowledge concerning Japan and her people, they would hardly have included them in the questionaire. For instance, it is asked whether Americans (missionaries or merchants) have since October, 1924, met with unpleasant personal experiences or deliberate insults and whether there has been any violence to either persons or property. Such a question needs not be asked, for to those knowing something of the character of the Japanese nation the reply is all plain. The Japanese people, who have moulded in the course of twelve centuries their national character under the benign influence of Mahayana Buddhism, entertain no idea whatever of paying back in kind any wrong administered to them. We have never been taught the doctrine of an eye for an eye and a tooth for a tooth. On the contrary we have been taught to be kind and merciful even towards those who are hostile to us. This spirit of magnamity and for-

givenness was well shown during the Great War in Europe. While Japanese staying or travelling in Germany at the outbreak of that war were imprisoned and otherwise maltreated, no single German in Japan was ever subjected to any form of indignity. Far from it, all the German residents in this country were well treated as in peaceful times. German teachers and experts in the service of the Government or private establishments were paid 20 per cent. more salaries than usual, and were allowed complete freedom of travelling and other privileges usually enjoyed by foreign residents. In fact while Germany, professedly a Christian nation, acted towards Japanese in that country like a barbarian, Japan practised towards Germans in her territory Jesus Christ's injunction to love enemies.

Again, in connection with the chronic unrest and frequent occurrence of disturbances in China, not a few cases of Japanese murdered by Chinese mobs have taken place, but on no occasion whatever has any Chinese living in Japan been made the victim of acts of retaliation by Japanese. If any American, or any other foreigner for that matter, think that the Japanese are a revengeful people, he is entirely mistaken. The Japanese are possessed of too high a character to think of returning the injustice the American nation has administered to them in the form of the Exclusion Act with similar injustice.

Nevertheless it must be said that ill-feeling has been evoked in our minds by that Act and some other similar expressions of anti-Japanese feeling on the part of certain sections of the American people. We are human and are not at all pleased when we are deliberately wronged and insulted. It would be insincere on our part if we said that this ill-feeling roused in our minds by the Exclusion Act had already passed away. It remains and rankles in our minds, but it is incomparably remote from our desire to try to appease it by an appeal to brute force. We are still confident of American sense of justice and humanity and patiently wait for the righting by the Americans themselves of the wrong they have unwittingly done us in a moment of excitement and under Japanophobia illusion caused by irresponsible demagogues. "Pinch yourself and learn how painful it is," says a Japanese proverb. Could Christian Americans imagine themselves in our position and feel as we feel, they would spare no pains to give us a square deal. And as a matter of fact, we are thankful that many of them are hard at work with this object in view.

This makes us wonder whether it was not the Americans themselves who lost on account of the passage of the Exclusion Act. For sooner or later a selfish and unjust act recoils like a boomerang upon the man who does it. In consequence of the Exclusion Act, the Japanese might have

suffered and would continue to suffer economic losses of negligible magnitude, but it seems to us that morally the Americans have suffered and will continue to suffer a great loss. If what past history of the world teaches us is reliable, the principal cause of a nation's downfall is always its moral retrogression, the self-deception that it can do no wrong. There is hope for a nation, which is morally sound, though poor in economic strength, but a nation rolling in wealth is doomed, if its conscience is torpid.

The Japanese have long regarded the Americans as their best friend and neighbour, as a noble nation with a high sense of justice. For the past sixty or more years, the Japanese have looked up to them as their guide, teacher and benefactor, as it was principally they, who showed and helped them to follow the right and safe way while they were as yet a novice in international affairs. Their sense of gratitude towards America was deep and they were all the more strongly impressed by American kindness, when on the occasion of the great earthquake America so promptly extended to them a most generous helping hand. It is a matter for sincere regret that this high esteem of America, this deep gratitude towards America, this strong confidence in America was rudely shaken by the Exclusion Act. But believing, as they do, that it is but a passing cloud, they are hoping that whatever unpleasant stains that may exist to-day in Japanese-American relations in consequence of the anti-Japanese Law will soon disappear as the result of efforts now being put forth by right-thinking Americans.

Knowledge leads to unity, and

Ignorance to diversity.

WHAT JAPAN OWES TO INDIA

EVERYBODY is aware that in early times Japan derived great benefits from her contact with foreign civilizations. In fact, our ancestors received favours from them in two phases of civilization, namely, spiritual and general. It behoves, therefore, the student of Japanese civilization to study the foreign elements entering in and carefully examine how Japan absorbed, assimilated and developed them.

Japan at first introduced the civilization of the ancient Kingdom of Pakche in the Korean peninsula. During the succeeding generations the civilization of China entered Japan and in regard to the general phase of civilization replaced the civilization imported from Korea. In regard, however, to the spiritual phase, which came through Buddhism, no such sweeping change took place. Buddhism, which had first come to Japan from Korea, was expanded in volume and enhanced in quantity by the same religion brought from China. Buddhism again gained a great deal by the arrival of Indian "poets" afterwards, its scope having become extended and its lustre having increased in brilliancy. In fact, while in civilization in general, Japan was most influenced by China, for her spiritual civilization she owed to Korea, China and India. But she never allowed herself to be completely dominated by foreign civilization. In other words she did not introduce foreign civilization blindly and without discrimation. This fact can plainly be seen from the manner in which she adopted Buddhism. She took it first from Korea, then from China and finally from India, but she did not allow any of them to dominate her religious belief. She took up Hina-yana (Lesser Vehicle) and made full use of it as an object of study, but never adopted it as an article of faith. In my opinion, mixing up of Great Vehicle and Lesser Vehicle is the root and cause of internal strife and corruption. India mixed up the two schools of Buddhism and this, I believe, accounts for her loss of it. In India there was external pressure helping towards its extinction, but it was chiefly internal corruption that caused its death, the internal corruption having resulted from strife between the two schools. About the time Hiuen-tsang and Itsing entered India from China, the two schools seem to have existed there in friendly relations, but at times they were in such deadly enmity with each other that their followers refused to drink from the same river. Hina-yana is historical and fundamental; at least it contains more elements, which make it appear so, than Maha-yana does. Buddhism now prevalent in Ceylon, Burma and Siam is very much analogous with Hina-yana of ancient India, though not entirely the same. It is to be hoped that it will be preserved. If it is

to be preserved, it should be preserved in the pure form as it now exists in these three countries. On the other hand, if the Maha-yana school of Buddhism must be followed, it should be believed in the unalloyed form as it is now prevalent in Japan. Belief in a mixture of the two schools will not only retard the progress of a nation holding such belief, but is a menace to the life of the religion itself, for a church of realistic tendency can not go hand-in-glove with a church of idealistic inclination. In fact, it may be said that difference between Maha-yana and Hina-haya is the same as that between Catholicism and Protestantism. In spite of the difference, however, if each of the two schools of Buddhism stands in its sphere and does not encroach on the other's field, they will be able to cooperate in harmony for ushering in universal peace on earth. If any contribution has been made in Japan to the cause of Buddhism, it lies in the fact that it has been fundamentally studied in this country and true to the ideal cherished by Shotoku Taishi, a world of idealistic Maha-yana has been manifested here. In other words Buddhist Japan following the doctrine of Maha-yana school has been created here. Not only has she preserved intact Buddhism, which was born in India and passed away in that country, but she has retained all the editions of the sacred books of Buddhism (Tripitaka), which were printed in China but were later lost in that country. It is also in Japan that these editions are still being collected, collated and published. Finally it is in Japan that leaders of thirteen different sects have established universities and colleges for the special study of Buddhism of both schools.

Another interesting proof that Japan did not blindly introduce foreign civilization is seen in her adoption of Confucianism from China. Although it has always remained to be the subject of study by a comparatively small section of the Japanese nation, it was publicly imported and has always received a great measure of respect both by the government and people. But Japan never accepted Taoism, in spite of the exhortation to do so made by Emperor Hiuen Tsung of the Tang Dynasty. Certain ideas of Taoism found their way into Japan, but the doctrine has never been officially recognized. For this reason Buddhism has never been influenced by Taoism, as it was in China, and so has remained unchanged in its system until to-day.

With regard to Christianity, its introduction was banned at one time as a state policy, but along with the adoption of Western civilization the embargo against it was lifted. It is an interesting fact that the first introduction of Christianity had some connection with India. A man named Hanshiro, hailing from the province of Yamato, fled to Satsuma after having committed homicide and from Satsuma went to Goa as a passenger on board a Portuguese

vessel. It was while staying in that Indian port that he was converted by Francis Xavier, who was working as missionary and had great influence in that district. He it was who induced Xavier to accompany him to Japan and start evangelistic work in this country. After some time, for political reasons Christian evangelization was ruthlessly suppressed by the authorities, but from evidences recently discovered at many places one after another, it is plain that Christian belief had taken root in Japan and was secretly held by not a few people in spite of relentless persecution directed against them. Under the circumstances, it is not surprising that when the doors were opened by Japan for foreign intercourse and Christianity was recognized by the new Government after the Restoration both Catholic and Protestant churches made great strides in this country winning many converts. If I remember rightly, it was about 1892 that the Bishop of Tokyo of that time came back to England and while on a visit to Oxford spoke at a breakfast meeting of Canon Christopher. He cited many instances of the remarkable progress made in Japan of Christian evangelization work and in conclusion said: "Japan will be a Christian nation in fifty years' time." More than thirty years have elapsed since this prediction was made, but the state of things to-day remains pretty much the same as at the time it was made. Why is it that Christian evangelization is so slow? Maybe it is principally due to the paucity on the part of foreign missionaries of knowledge and understanding of Japan and the Japanese people. This much can be said with certainty that their lack of knowledge of Buddhism is the chief reason for their inability to convert Buddhist believers. As long as they can not convert Buddhists, who constitute a majority of the Japanese nation, and direct their efforts towards a comparatively small section of the people, who are ignorant of Buddhism and are relatively poor in thought, Christianity will not make much advance in this country. Besides, in view of the tendency recently observable among them of showing off their Western ideas, which are at best but skin-deep, as if they were superior to all, it is not unlikely that all their efforts will result in little better than failure, as those of their fellow-workers in India have done.

Will Japan remain the Buddhist Japan as she has hitherto been? Or will she become a Christian nation? For the first time in history the two religions are face to face for a decisive issue here in Japan with the whole world as interested spectators. It is to be earnestly hoped that both sides will conduct the campaign in a fair and sportsman-like way, each displaying the spirit of tolerance towards the other, but fighting with the best weapons they are in possession. In Ceylon, Christian fanatics destroyed by fire sacred objects of worship of the natives and in Mada-

gascar they were guilty of similar act of vandalism, while in Japan early Christian converts were ruthlessly persecuted. Heaven forbid recurrence of any such disgraceful episodes in Japan!

Ascetic Hodo (法道) and Mystic Buddhism

Officially Buddhism was introduced to Japan for the first time in the thirteenth years of the reign of Emperor Kinmei (552 A. D.), when a King of Pakche presented to the Court some images of Buddha and copies of sutras. As a matter of fact, however, Buddhism had entered this country many years before. For proof it is authentically recorded that in 552 A.D. a Chinese Buddhist of the name of Shiba Tatto* came to Japan as envoy from the Chinese Court of the Liang Dynasty and was eventually naturalized to Japan. His son, having become a Bhikshu, assumed the name of Tokusai, while his daughter became a Bhikshuni and took the name of Zenshin and his grandson, Tori by name, became a famous maker of Buddhist images.

Following the example of Pakche, the King of the Kingdom of Silla also presented the Court of Japan with images of Buddha and sutras. About this time many men learned in divination, calendar-making, astronomy, medicine, and so forth came to Japan one after another from Korea bringing with them arts and knowledge. A host of Korean artisans skilled in architecture, sculpture, painting, weaving and other crafts also came to Japan. In such ways the civilization of Korea continually found its way to this country.

During the reign of Empress Suiko, (593-622 A. D.) under the wise administration of the Prince Regent, Shotoku Taishi, who was a devout believer, Buddhism rapidly gained ground. The Prince was a man of rare talent and great ability. He wrote in Chinese commentaries on the Hokke (Saddharma-pundarika sutra), the Yuima (Vimala-kirtti sutra), and the Shoman (Sri-mala sutra). By the way, these are the first books by a Japanese written in Chinese. The Prince also framed and promulgated seventeen articles of the Constitution and compiled a history of Japan. He founded the Horyu-ji, which was a university in which Buddhism as well as science and art were taught,* an institute of music for training musicians, a free hospital and a free dispensary, a poor house called Hiden-in (Punya-kshetra),† and an office called Keiden-in (Arcana-kshetra)‡ for training priests. The Prince was really a Japanese King Asoka. He twice despatched Ono Imoko as Envoy to China and succeeded without concluding a formal treaty to communicate with that country on a footing of equality.

* Some would identify the name with Siva-datta though there is no positive proof as to his Indian origin.

* 法隆學問寺
† 悲田院
‡ 敬田院

He also sent many students and eight priests to China charging them with the task of learning science and art as well as Buddhism. This way of sending students abroad is a short cut to the acquirement of foreign civilization and has been resorted to with great advantage by modern Japan.

At the beginning Buddhism was propagated in ancient Japan in such ways and it is quite natural that the civilization of Japan was largely founded on its basis. There is little doubt that how Japan was absorbing Buddhism in these early times was pretty well known in China and elsewhere and not a few men from India came to Japan by themselves or on account of ship-wreck. In fact an Indian lived by begging in a village called Kataoka Mura in the province of Yamato during the time of Shotoku Taishi. It is recorded that the Prince had an interview with this man and after his death caused his remains to be buried with due honour. According to a later chronicler, this Indian was none other than the famous Bodhi Dharma, who came to China from Kanci-pura in Southern India. This may be true or may not be true. At any rate, there is no doubt that the Indian visitor was a Yogin of the same type and the fact the Shotoku Taishi composed a poem concerning him and it has been handed down to this day, shows that he really came and lived for some time in Japan. Similarly an Indian, who became famous in China by the name of Shan-wu-vei* (Subhakara Simha) is credited by tradition to have come to Japan between 717 and 723, but to have sailed away, as Japan did not know how to welcome him. There must have been many such instances. At least there is one authentic instance which is recorded in history. It concerns an Indian, Hodo† by Japanese name, which means in Sanskrit Dharma-bodhi. This man was one of Rishis, who lived near the sacred Vulture Peak of Rajagriha. He came to Japan by way of China and Korea and settled in Hokkezan‡ in the district of Innami of the province of Harima. It is recorded that he was in possession of a small bronze image of Thousand-armed Kwannon (Avalokitesvara) and an iron bowl and that he was in communion with such Indian deities as Vaisravana (Kubera) and Goshringa. He is credited to have possessed a miraculous power of flying an empty bowl and taking it back after it had been filled with food by some person. It is further recorded that in 645 Emperor Kotoku fell seriously ill, and all medical attention administered to His Majesty having failed to cure him, Hodo was sent for by the Court. He came and performed a rite and the Emperor was restored to good health. Thereupon six Imperial Princes thanked and worshipped him. He stayed in the Palace seven days and preached the Law.

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* 善無畏
† 法道
‡ 法華山

At his instance a great feast (Panca-varshika-mahas) was held in the Palace, whither people of all classes came and freely partook of the food offered. After Hodo returned to the mountain, where he had his abode, a great temple was erected by Imperial command, in which the image of Kwannon and the bowl he possessed were enshrined. This temple was completed in the nineth month of the first year of Hakuchi (650) and on the occasion of dedication the Emperor honoured the servivce with his presence. Before Hodo's time Buddhism was not held in high esteem, but after he began preaching many people embraced it and the whole country was soon converted. In the third month of the second year of Hakuchi (651) a function called Daizoye (a festival of Tripitaka)* was held in the Palace at the instance of Hodo. By the way, it may be mentioned here that some ten years ago Buddhist scholars of the Tokyo and Kyoto Imperial Universities, in cooperation with Buddhist leaders held a similar function. It has since been held once every year in both cities. The Tripitaka publishing society also meets every other month in Tokyo. It is called Daizo-Kosanye† (festival of pitaka exposition). Lectures and reports on the progress of the publication are the principal order of the day. Both may be said to be a revival of the ancient Daizoye. In the third year of Hakuchi (652), again at the instance of Hodo, an Uposatha meeting of priests and nuns was held. Hodo lived in Japan for ten years, at the end of which he spoke one day to his disciples: "Formerly I lived on Vulture Peak, but came to this country for teaching the holy doctrine of Buddha. I have now done my task and am returning to wait on Buddha. So saying and shedding light he jumped up into a cloud and disappeared. While his sojourn in this country, he erected many temples.

Mystic Buddhism was made complete in Japan after Kobo Daishi returned from China (804-835). Japanese mystic Buddhism is entirely different from Vajra-yana of India or Lamaism of Thibet, and, standing on strict religious principles, does not contain any indecent or so-called tantric practice. This is a matter Japanese Buddhists are proud of. Now though Japanese mystic Buddhism was made complete by Kobo Daishi, it was Hodo who first introduced it to Japan. From the fact that he promoted meetings of free offering (Panca-varshika) Uposotha feast and Tripitaka festival, it is plain that he was not an uninitiated Yogin, but a Buddhist priest, pure and simple, with a tendency toward mystic Buddhism.

J. TAKAKUSU.

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* 大藏會
† 大藏讀讀會

CHINESE STUDENTS IN JAPAN

Past History

THE first Chinese students who proceeded abroad for the purpose of prosecuting their studies are said to be several young men who were taken home by foreign missionaries about the middle of the nineteenth century. In 1872 the Chinese Government selected one hundred twenty students and sent them to the United States of America at its expense. In those days, however, the Chinese authorities did not place much value on Western civilization and in a few years ceased to extend support to those students. In consequence only a few of them were able to accomplish the object with which they had gone abroad. Among such men Tang Shao-yi is the most successful and famous. About 1876 and after many students began to go to England, France or Germany year after year and many of them have since become well-known figures, the late Wu Ting-fang being a shining example. But it was the Chino-Japanese War that convinced the Chinese people of the wisdom of learning from the West and impelled them to send students abroad. In this respect in an article entitled "The Fight for a Constitutional Government in China," Mr. Wang Cheng-ting, former Minister for Foreign Affairs, says: "The awakening of China from lethargy properly dates from the close of the Chinese-Japanese War in 1895, when China, the age-long mistress of East and for centuries the tutor of Japan, was rudely defeated by her pupil of the Island Empire." In fact, the result of this war made the leading men of China wonder why Japan was able to accumulate so much strength only within some thirty years after the opening of her country and awoke in them a desire to study Japan's example. Opportunely, men of influence, such as Viceroy Chang Chihtung raised their voices in favour of sending students abroad, with the result that a great many young men left their home land in quest of modern knowledge and art, a majority of them coming to Japan. The signal success scored by Japan over Russia in the Russo-Japanese War further heightened the ardour of Chinese students to come to schools in Japan. "The Chinese were elated with their neighbours' success," writes Mr. I. Y. Tyau, adviser to the Chinese Delegation to the League of Nations, in his book "*China Awakened*," "and students swarmed into the Land of the Rising Sun in hundreds and thousands, until at one time the figure stood at 15,000."

At the beginning of this peaceful invasion of Chinese students, Japan received them with kindness but with no particular enthusiasm, admitting to the Imperial universities and other Government and private schools as many of them as

possible. As, however, Chinese students coming to this country steadily increased in number, the Government found it advisable to take fitting measures for receiving them, while various private arrangements were made one after another on their behalf.

To be particular, the Department of Education instituted in 1900 Regulations concerning Foreign Students in Government Schools for the benefit of foreign, especially Chinese students, making it easy for them to enter government schools. The following year for the same purpose the educational authorities enacted Regulations for Special Admission of Foreign Students to Government Schools and in 1905 Regulations concerning Public and Private Schools Admitting Chinese Students, the latter legislation being enacted with a view to exercising proper supervision over such schools and students while aiding them as far as possible.

Outside the Government, private preparatory schools such as Seijo Gakko and Shinbu Gakko were established in Tokyo for the benefit of Chinese students desiring to enter the Military Preparatory School and the Cadets School. Further as organs for giving common education to Chinese students some private schools were established in 1902 with the enrollment of several hundred students, while some private universities in Tokyo such as Waseda and Hosei also made similar special arrangemements for them. The establishment of such organs for common education was found necessary, because although the Chinese Government had taken up educational matters in earnest it had comparatively neglected common education and so many Chinese students coming to Japan were found to be rather lacking in basic knowledge. Later, however, the Chinese Government found its mistake in this respect and endeavoured to remedy the shortcoming referred to, so that the private schools established in Japan for giving common education to Chinese students ceased to exist one after another. On the other hand, organs for giving them higher education found themselves impelled to expand their equipments as Chinese students flocked to them in increasing numbers. In 1908, in compliance with a request made by the Chinese Minister in Tokyo to make special arrangements in Government schools for receiving Chinese students, our Government established special proparatory courses in the Higher Normal School of Tokyo, the Higher Technical School of Tokyo, the Higher Commercial School of Yamaguchi, the Medical College of Chiba, and the First Higher School of Tokyo and admitted to them many Chinese students. In these preparatory courses they were taught for one year and then were given instruction in special branches of learning.

It was between 1902 and 1908 that the number of Chinese students studying in Japanese schools reached the highest

point, it ranging between 7,000 and 15,000. In 1909 it decreased to about 5,000 and the downward tendency continued until 1912, when the figure stood at only 1,400. This was due to the outbreak of a revolution in China in that year, which compelled many students to return home. Subsequently more or less increase was seen in the number of Chinese students coming to this country, but by no means to the extent formely witnessed. The chief reason accounting for it was the establishment of educational organs in large numbers in China, so that not only common education, but higher special education could be obtained to a certain extent by the Chinese rising generation without going abroad.

Until 1920, the Chinese Government had paid a certain amount of money to the Japanese Government for the education of Chinese students studying in our Government schools at its expense. After that year, however, the Japanese Government arranged in favour of the Chinese Government to defray the necessary expense from the Treasury, requiring the Chinese students to pay tuition and entrance fees only. The Japanese Government also granted in 1921 a subsidy of 150,000 yen to the Nikka Gakkai, a private society managing boarding houses for Chinese students in Tokyo. This measure was taken in view of the fact that many Chinese students found it extremely hard to live in ordinary boarding houses on account of their difference in the way of living and many of them obtained bad impressions of this country because of unpleasant experiences they had at the hands of unscrupulous keepers of private boarding houses.

Owing to financial difficulty besetting the Chinese Government, it found in 1921 unable to continue the agreement concluded with our Government in 1907 concerning the education of Chinese students in five Government schools. This agreement was to expire in 1922 and so in that year at the request of the Chinese Minister in Tokyo it was discontinued. Again in 1923 the Chinese Government announced to our Government that it would stop sending students to Japan at its expense.

Present Condition

As already said the number of Chinese students studying in Japan had dwindled in 1912 to about 1,400 as a result of a revolutionary outbreak in China. Subsequently it gradually increased, however, and in 1915 exceeded 2,000. Two years after it again decreased to 1,900, on account of anti-Japanese sentiment roused in China because of the so-called Twenty-one Demands. No remarkable increase in it has since been witnessed, this being attributable to the state of unrest prevailing in China, financial difficulties, anti-Japanese sentiment still lurking in Chinese minds and the establishment of many schools by the Chinese Government and people

as well as by foreign Christian missions. In 1924, there were about 2,000 Chinese students studying in our schools, particulars being 210 in Meiji University, 136 in the Tokyo Higher Technical School, 127 in the Tokyo Higher Normal School, 119 in the Tokyo Imperial University, 99 in Waseda University, 99 in Keio University, 88 in the Kyoto Imperial University, 85 in Nihon University, and the rest in fifty-six different schools.

It is a noteworthy fact that while formerly most of the Chinese students coming to Japan desired to enter military or law schools aspiring after the career of soldiers or politicians, recently many prefer science, engineering, agriculture, commerce and medicine as subjects of their special study. It is also a noteworthy fact that while those coming to Japan have decreased in number, those going to America or Europe are steadily on the increase. This is undoubtedly due in a great measure to the influence which is being exercised over young men and women of China by teachers and missionaries from America or Europe. In this respect, it is worth while mentioning that besides a large number of Christian institutions, there are 400 schools established by Americans in China, which are attended by more than 30,000 students and pupils. English cultural work in China is a little behind the American in point of number and magnitude, but it is being carried on in a steady and effective way, there being about 200 evangelical institutions and 200 schools under English management. France is also very enthusiastic in cultural and religious work for Chinese, possessing 700 evangelical institutions and 200 schools in various parts of the country.

As for Japan, our Government enacted in March, 1923, a Law for Special Accounts concerning Cultural Work for China and has been and is paying a great deal of attention to financial aid to Chinese students in Japan. Experience has shown that Chinese students coming to this country at Government expense have often faced great diffculty on account of suspension of monetary support from home. In order to relieve them from such distress, the Japanese Government has decided to extend financial help to them and is now supplying 320 students selected by the Chinese Legation for their excellent showing with a monthly allowance of 70 yen each. Our Government also invites students from China on tours of inspection and study in Japan, paying their travelling expense. Other works being done for the benefit of Chinese students are the maintenance of several boarding houses for them by the Nikka Gakkai, of which mention was made in a preceding paragraph, the amalgamation and improvement by the Educational Department of organs for their preparatory education, and the establishment of speciel preparatory courses for them in several Government schools.

It is hoped that along with

the completion of arrangements for receiving and educating Chinese students, they will come to Japan in ever increasing numbers, chiefly because of racial similarity, literary affinity and geographical proximity. As Dr. I. Y. Tyau says in "*China Awakened*": "Classical Chinese literature, while rich in philosophical and literary vocabulary, is very deficient in scientific and legal vocabulary. For instance, the legal vocabulary now in use in the republic is mainly borrowed from the Japanese, though Japan was once China's pupil," it is wiser and more convenient for China to learn modern science and art from Japan without going to Europe and America, because by so doing China will be able to do without going through the stupendous trouble and difficulty which Japan had to surmount in learning from the West during the past three-quarters of a century. It is to be sincerely hoped that in time leaders of China and Japan will come to understand and appreciate each other better, join hands and work in harmony for the good of the world at large and the Far East in particular. It is really a remarkable fact only within ten years as many as 50,000 students from China prosecuted their studies in our schools, which is without parallel in the world's annals. If these men and women, who constitute or will constitute the backbone of China, will cooperate with our rising men and women for peace and prosperity of mankind, the result will be something of far-reaching and tremendous value.

BAIGYO MIZUNO.

So long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness hath silenced the bee. It drinks the nector and forgets sounds and forgets itself. So the man of devotion.—Ramkrishna.

FLOWERS OF JAPAN*

I can not express adequately how I feel the beauty of this meeting. I come from India so different in race, in language and tradition, yet you receive me with such genuine feeling and touching tenderness. I think about the flowers of your land, azalea and others. Do they blossom for you only? No, they are for all your guests, they have messages for us all. They are the symbols of the hospitable heart of Japan. Japanese women offer welcome to the whole world, for they have the inexhaustible wealth of love; their surplus of affection overflows, and I claim my draft.

It is a great fact that I, a stranger, can claim hospitality from you. Like the common medium of atmosphere enveloping us in, there is a common medium of mind and heart throughout humanity. And through that medium ideas and feelings travel from age to age, from country to country, producing this miracle of human history—unity of mind. This spiritual medium of mind and heart — is it like any other substance?—can it be analyzed? No! yet it is the greatest reality of life. I was told that in China and Japan you do not believe in the spiritual end of existence—that all your life is circumscribed by material pursuits. But I shall try to explain why I can not accept that as a final statement of facts. One can explain things superficially from their obvious content. But what about the fact of your greeting me, a stranger, who can claim no utilitarian relationship. If you are consistent materialists, then you must call this meeting a mirage. But, if there is something deeper than mere courtesy shown to an old poet, then you must admit that there are pursuits other than material.

That personal need, thirst and hunger, are not the only realities. Above them shines the reality of Love which is for giving and not for taking. The law of demand and supply touches only the surface of our physical life; deeper down flows the creative life which revels in sacrifice, nay, suffering and death through fulness of love. Is that only a mirage and not real in the heart of the infinite?

You women can answer that satisfactorily, for unlike men who have to struggle and win and maintain, you nourish human society by your services, by loving sacrifices. So you are nearer to that aspect of reality, which is of love and comradeship as opposed to the reality of struggle and competition in the physical and intellectual plane. You women make home and humanity happy and beautiful by giving out of the

* This article has been prepared from notes taken by Prof. Nag of a lecture delivered by Dr. Rabindranath Tagore at a meeting organized by the Buddhist Young Women's Association and the National Women's Association, Tokyo, while he was here last on a visit.

exhuberance of your affection. So you can not help feeling the reality of the infinite in love and sacrifice, though those can not be analysed like atoms and molecules.

In our country we say that reality is of threefold aspect: (1) Sat, fact of life, (2) cit, conciousness, (3) ananda, love and joy. We think that not simply facts, but each and every one of this group of three must have its infinite significance. Not simply the facts that can be analysed but the mystery of the conciousness, the wonder of knowing—what a miracle! Joy is a still greater mystery—that we do not stop there by mere knowing, we love! So long as we are satisfied with mere knowing we remain outside the thing; it is only when we are loving that we are one with the object. Though I am different from and outside to that object, yet there is the bond of union and possibility of immediate feeling of joy and unity. This is the greatest mystery and the highest truth of existence.

In this sublime region giving is synonymous with gaining and death with immortality. Altogether a different language is to be used. So love is not a mirage or an illusion. It represents the highest reality hence it transcends even death. I believe in this world of reality. I cannot say why. I have only an inner joy, satisfaction, and through them I have come to believe. By mere greedy possession and gratification, we can not attain to the supreme title of ownership. The worm lives in the book and lives on it! But is that the reason why it is more entitled to the book than the scholar who studies it with his mind? Our claim is ultimately based on our capacity of loving sacrifice—the highest fulfilment of life. This is a truth which cannot be proved, only realised. Our Upanishad says that is a region from which speech and mind recoils in awe! But there always results the immediate feeling of joy—the only criterion of realisation. The realisation of the joy of Brahman gives absolute freedom from all doubt and fear:

"ANANDAM BRAHMANO
VIDVAN NA VIBHETI
KUTAS CANA"

May this supreme joy be revealed to you, Daughters of Japan, through your Love and Sacrifice!

DR. RABINDRANATH TAGORE.

Conquer anger by non-anger.

TWO SPECIAL FEATURES OF LIFE IN JAPAN

THERE are two features in the city life of Japan, which strike as special observant visitors from abroad. One of them is the large number of shops, where books, new and old, are on sale and the other is the fact that practically in every street there is a toy-shop or a similar small establishment selling sweets and other things dear to children. This is the case not only with big cities but with very small country towns. Travel all over the world, but you will never find a country in which there are so many book-stores and toy-shops as in Japan. It is commonly said that Japan is the paradise of children. Though the tradition is not true that Japanese children never cry, it is quite true that nowhere in the world are children so much loved, petted and cared for as in this country. As in the United States of America, it is ladies first, in Japan it is children first. In fact Japanese people love their children so much that the way of many a Werstern family of leaving children to the care of servants, while parents go to places of amusement is simply incomprehensible to them. For their first thought always concerns children, and when they go out on pleasure, it is generally more for delighting their little ones than for amusing themselves. That accounts for swarms of children you see in places of amusement as well as for so many toy-shops you come across in cities and towns.

As for the great number of book-stores found in Japan, it is of course due to the love of reading by Japanese. In this connection the *Japan Times* quotes Mr. Henry M. Snyder, representative of twenty American book publishers, who recently visited Japan as having given judgment that the Japanese are the greatest readers of the Orient. Here, there is the greatest demand for all the serious, technical and professional books that are printed in every language. "I am not making this judgment on the basis of a single visit," Mr. Snyder stated. "This is the sixth year that I have come to Tokyo, to talk to book sellers and to give an exhibition of the new books that are being published in America. And always, in Tokyo, I find the same results. There is a great demand here for the serious books, the books on economics, sociology, politics, law." Furthermore, according to Mr. Snyder, this demand for so-called heavy reading does not come from the foreign population, where the demand for English books might normally be expected. The great masses of technical books that come every year to Japan are absorbed by the Japanese. When questioned about the exact type of books in technical fields which Japan is most eager to read, Mr. Snyder confessed that he could not decide. "All I can say, is that there is

nothing in the way of serious reading that does not find a ready market here. I should judge that there is more reading of sober English books per person in Japan than in the countries where the books are published."

We remember a remark made by a gentleman who visited Japan from Australia a few years ago to the effect that in point of facilities for buying books Tokyo was far ahead of Sydney. In the latter city he often found it unable to buy latest books published in London, New York, Paris or Berlin and was obliged to order them direct from publishers. In Tokyo, he could easily obtain such books from second-hand book sellers. He was many a time astonished to find some latest books already under-lined or having marginal notes and comments on sale at book-sellers.

WORLD'S ILLS AND HOW TO CURE THEM

Two of the villages in this district were always quarrelling over their water-supply, and the Governor asked Sontoku to try and settle the controversy. He at once commenced building waterworks to increase the supply. The villagers ridiculed the attempt, which seemed to them impossible, but in a surprisingly short time the system was complete, with more than sufficient water for both the villages. The long-standing hostility between the two places at once disappeared; the inhabitants began to work harder, and were soon much better off than before.

Sontoku was asked why the two villages, which had for so many years cherished ugly feelings towards each other and been so quarrelsome, suddenly not only dropped their ill-will but were each anxious that the other should have more than its share of water.

"The ill-will of the villagers," replied Sontoku, "was not natural to them, but arose out of the scarcity of water, for which they contended; and when this cause of their hard feelings was removed, the hard feelings also vanished, and peace and goodwill reigned instead, without any instruction. Their poverty, too, which was caused by their lack of water, was responsible for their quarrelsomeness, for there are few things more conducive to mean, cold hearts than dire poverty.

"The lack of water," he continued, "was not really due to the small quantity available, but to its waste and abuse—and this you will find to be true in all cases of poverty. There is destitution, not because there is not food and wealth enough for all, but because there is so much waste and abuse of wealth and food. If both rich and poor lived within their means, and wasted nothing on useless vanities, there would be ample food for all, even as those two villages have plenty of water now that we have rebuilt the dam and stopped all waste.".

(Extract from "The Peasant Sage of Japan")

A FRIEND OF PILGRIMS

PILGRIMAGES are made in Japan by both Shintoists and Buddhists. With the former, a pilgrimage is generally a matter of more pleasure than piety, they repairing to great shrines in groups and enjoying the sights and distractions they find during their journeys. With Buddhist devotees, however, it is an act of either thinksgiving or penance. They come almost exclusively from the peasant and artisan classes and wearing a special garb, go on foot in twos and threes, begging for alms from house to house and chanting songs in melancholy tone as they trudge wearily along the country road. Thirty-three temples in the districts around Kyoto and eighty-eight in the large inland of Shikoku are their goals of piety. Of the latter the most difficult ones for pilgrims to visit are the Fujii-ji and the Shozan-ji in the province of Awa, for both temples stand on high and rugged mountains and the road leading to them is steep and toilsome.

The two temples stand about four *ri* (ten miles) apart. Midway between them, in a lonely place called Agawa surrounded on all sides by towering mountains there stands a block of houses. In all there are five buildings, two of which are of two storeys. They are of such fine structure that one scarcely expects to find in such an out-of-way place in the mountains.

These buildings have been established by a woman of faith, Chishin Arai by name, and are free lodging houses for pilgrims. Thither throughout the year many a worn-out and foot-sore pilgrims come to seek rest and are welcomed and cheered up by the proprietoress with open hands. A writer in the *Fujin Sekai*, a popular magazine for women, publishes in a recent issue an interesting article describing how this remarkable lady come to establish her philanthropic institution and what good work she is doing.

Chishin Arai, says the writer, is the daughter of a man of Saitama Prefecture, who was once wealthy. He lost his wife while he was quite young and to appease his sorrow started on a pilgrimage to Shikoku. After wandering from place to place, he settled as a dealer in lumber at the place, where the free lodging houses for pilgrims now stand, married again and had a daughter born to him. The girl, after finishing her elementary education in the village school, went up to Tokyo, where she entered a higher school for girls and later the Women's University at Mejiro. Before graduation she had to leave the university and return to her native place on account of the death of her father. Soon after she became a teacher in an elementary school, but after some time she resigned having made up her mind to devote her life to the care of pilgrims. The writer, who had specially gone to see her, gives the following story of her benevo-

lent work in the form of an interview :—

Interviewer: These are certainly fine buildings for such an out-of-way place.

Arai. Maybe, but it was a hard task to establish them.

I. How many buildings are there ?

A. Five. It took a long time and much labour to build them. They consist of a chapel, a library, a bath-house, a parlour and a free lodging house.

I. Were they established at your own expense ?

A. Certainly not. I had neither money nor credit to erect them, except a small amount of lumber left by my late father. The total expenditure was about fifty thousand yen. I travelled all over the country for raising it in small sums from hundreds of thousands of believers.

I. How did you come to take up this work ?

A. Both of my parents were dead in the early part of my life, and everything I had cherished to do came to naught. So I wanted to do a little service to poor people. Nevertheless I hesitated for a long time before I settled down here and started my work.

I. How many pilgrims pass this country road and put up in your house a day ?

A. A Government official recently visiting this house told me that the number of pilgrims visiting the eighty-eight temples of Shikoku is 220,000 a year. It is not rare that 200 persons are registered in my house and as many as 1,500 pilgrims daily pass this road. Even on a cold winter day when snow covers the ground to the depth of two feet, I see ten or more persons travelling along it.

I. To what classes of society do these pilgrims belong ?

A. I can't say it in a word. In spring, I usually notice a large number of persons who seem to make pilgrimage once in a year as a rule and among them are seen many young girls. But in summer or winter the pious travellers are mostly unfortunate men and women suffering from incurable diseases and having no friends to look after them. They come around to this place relying upon the mercy of Buddha. It was for such poor persons that I decided to start this work. There is a tradition that a pilgrim who manages to cover the distance between the Fujii Temple and here on foot without a hitch is sure to be cured, however difficult his or her case may be. So many of such pilgrims try the laborious journey and put up in my house.

I. I have heard that many of pilgrims die on the way. Is it true ?

A. Yes, I often witness such sadness and on such occasions I always feel as a priest would. And yet I think there seems to be something marvellous in the power of faith that neither science nor medicine can explain. It is not rare that a pilgrim suffering from evidently incurable ailment comes back

completely restored to health. On such occasion, I can not but feel grateful for the mercy of Buddha.

I. I fear some of pilgrims availing themselves of your hospitality may be suffering from some contagious diseases, and there is a danger of the virus being transmitted to fellow-lodgers.

A. Quite true. I'm always thinking about the matter seriously and have been devising means how best to arrest the spread of such diseases. But strange as it may sound to you, I have never heard of a pilgrim in good health having contracted any disease while on his pilgrimage. Faith is certainly greater than anything.

I. I see very well. Excuse me for my doubt. The Bible tells how strong is faith.

A. It is wrong to speak of my work to others, but to be frank with you I would hardly continue it even for a single day, if I lacked faith. If I entered upon a life of devotion from my girlhood, instead of receiving higher education, I am sure I could have been a far better woman of faith than I am now. To say the truth, it was only the year before last that I went to the Koyasan Manastery to become a nun.

I. I should think that formality does not matter much. I can't admire you too much for your ten years' work of devotion in such a mountainous region.

A. You speak too highly of my poor work. I still have many unsolved problems. I must try to advance still more in faith.

I. I hear Viscount Shibusawa and many other influential persons are your relatives. Do you often visit your native place, Saitama Prefecture?

A. My father became a faithful devotee of Buddhism and started on a tour of pilgrimage, despite the opposition of his relatives and since that time kept no communication with them. I twice returned to my native place, though when I was in the Yamawaki Girls' Higher School in Tokyo.

I. It was then only by chance that your father came to settle here, was it not?

A. Yes, indeed. We human beings are quite in the dark even a step ahead. But I have no mind to blame the conduct of my father. On the contrary I feel grateful that he became a hermit. If he remained the master of a wealthy family, I might have graduated from the Women's College at Mejiro and been able to lead a gay and comfortable life. And yet I am wholly contented with my present humble condition, as otherwise I might have been quite a stranger to the beauty of true humanity.

I. It's quite true. May I ask you to tell me something or other which impressed you most during your life here?

A. Here I often come across, and am deeply moved by instances of mutual love and sympathy shown by pilgrims to their fellow travellers,

especially to those who suddenly fall ill on the way. But the matter I feel most grateful for is that I received a donation of seven thousand *yen* from the good people of Hirayama Village in Nibi-Gun, Tokushima Prefecture, toward the erection fund of my house. To make such a big contribution is by no means an easy task for them as the standard of their living is very low and they are so poor taht they usually take millet as their regular meals. And yet they donated such a large amount of money which they accumulated by saving one or two *sen* daily. Remembering such instances of self-sacrifice, I am compelled to feel my responsibility heavier.

I. It is a remarking story. It seems to me that the people of Shikoku are especially kind and benevolent.

A. Yes, they are. But, strange as it may seem, the cases of burglary and homicide occur here in Awa Province more frequently than in any other part of this island of Shikoku. It is my constant desire to establish a Buddhist hall in this province, and try to diminish the number of such crimes as far as possible. I wish to convert the whole inhabitants of Awa Province into peaceful and pious men as pilgrims.

I. Have you any plan to construct another building here?

A. Yes, of course, I have. These buildings are too small, when more than two hundred travellers come at one time. So I hope to erect another hostel and a bath house before the end of this yaer In order to raise funds for. this purpose, I shall start on a fortnight's trip to Kyushu to-morrow.

KAMI-DANA

EVERY morning the wick in the shallow earthenware dish of rapeseed oil is lighted, on the Kami-dana, and the family sit reverently below, pressing their palms together in front of the face, and bowing solemnly. It is a ritual that brings peace to the family, and gives strength to uphold its honor.

The sacred Kami-dana is plain, void of artificial decorations, made of unpainted wood. Inside is placed a small mirror or more commonly a narrow piece of white paper with the inscription of the name of the Ise Shrine. Often other deities are placed there as well. Leaves of Sakaki (Eurya Ochnacea), and a few grains of rice are the sole offerings before the Kami. The Kami-dana—Family Shrine—is placed just under the ceiling, being higher than anything else in the house.

The ritual of lighting the light and worshipping is again performed at the evening.

The little shrine and its worship are the common manifestations of the ancestor worship of the Japanese people — the mirror or the written tablet represents the spirit of Kami who resides where he is worshipped. The belief of living in the same house with Kami has laid the foundation of the Shinto cult, and many customs and characteristics of the people as well.

The spirit of the ancestor worship embodied in the ancient administration system, the family organization, and the marriage system has influenced the customs and habits of the people to the extent that the life centers around the ancestor worship. Not realizing the significance the Japanese are daily acting and thinking in the spirit of the ancestor worship.

The worship of ancestor, however, is not a religion, being an inborn characteristic inherited from the ancestors. It is the code of morality: the guiding spirit of the daily life.

The native cult of Shinto, though may not be compared with Buddhism or Christianity on the value of its religious principles, has originated with the people and forms the basic ideas, peculiar to the country. In it is emulated the principle of the ancestor worship and the Uji system of the national institutions.

The Kami descended from Heaven on the land of Yamato, according to the mythological belief of the people. The Central Master (Kami) was not only the progenitor of Emperors, but was at the same time the Kami of Heaven who was worshipped by the people.

In the instruction said to have been given by Amaterasu (Central Master) to her grandson Ninigi, these words were recorded:—

"My child, regard this mirror as you regard me, keep it in the same house with you, and make it the mirror of purity." Thus at first the Palace of the sovereign was the Shrine of Kami, and the term for "worship" (matsuri) was synonymous with that for "government". The insignia of Kami are regarded as the personal presence of Kami, and the offering of daily food is made. Daily happenings of importance are reported to Kami, as the Emperor still reports the important state affairs to the Ise Shrine.

The virtue of cleanliness which constitutes the basic code of Shinto developed from the idea of living in the same house with Kami who should not be annoyed with anything impure, dirty, and unhealthy.

Shinto has no canon, no code of moral. Its principal doctrine is that of cleanliness — cleanliness in mind and body.

The mirror in the little Kami-dana represents the spirit of Kami, and stands as the model for cleanliness. Thus representing nothing but the spirit of Kami, the ancestor, the Kami-dana has no religious significance. It is kept and worshipped in the families believing in Buddhism, the Kami-dana being kept alongside of the "Butsu-dan" (family temple of Buddha). In Chris-

tian families it can be kept without bringing any shadow on Christianity.

But it had been the ignorant and unwise eagerness of the early Christian missionaries to attack these Kami-dana and the ancestor worship as superstition and idol-worship. Their attack on this vital rite of the people has brought upon them the strong antipathy and hatred of the people.

The Kami-dana may be worshipped equally by Christian or Buddhist Japanese, without affecting their faith in their religion. The daily worship and offering to the Kami-dana do not, in any way, interrupt the Buddhist or Christian faith.

In every village, town, and district of the country, there stand the "Uji-gami" shrines, as the guardian angels for the territory. The festivals of these "Uji-gami" are the most important social, as well as amusement, occasion for the people. As the guardian spirit of the district, offerings are made by the people, and the newly-born babies are taken there to have the blessings of the "Uji-gami".

These "Uji-gami" are dedicated to some heroes of the past, the leading citizens of the territories, or to many Emperors of the past. They are merely the "Kami-dana" for the village or district. It does not include any meaning of idol-worship in its principles.

Over the whole country stands the Ise-shrine, the main ancestor-worship shrine of the country; over villages and towns, stand the "Uji-gami": and in the individual family, there exists the "Kami-dana". In many cases the smaller shrines are but the branches of the main shrine at Ise, but in other cases, they are dedicated to other personages than Amaterasu, the Central Kami of Japan.

The Kami-dana, and other such shrines may be explained as being something similar to statues and busts erected in honor of famous heroes in western nations. Although, there is much difference in the principle and thought with which they are erected, both are manifestations of ancestor-worship and the hero worship.

"Kami-dana" and "Uji-gami" are no indication of mere superstitious idol worship. While they are not religions that are to be compared with Buddhism or Christianity, they are what guide the Japanese, and give them courage and hope.

As the light on the Kami-dana is lighted, and one kneels below it to worship, he is brought to the presence of Kami, who stands not only at the head of the nation, but also at the head of the family; and the realization of his relation to the family and nation freshly impressed upon him, being with Kami, he is made aware of his uncleanliness in body and mind.

M. JOYA.

NOTES

Inhabitants of Formosa and Uplifting of Aborigines

The first census taken by the Government-General of Formosa in March, 1922, gives the following figures:

Nationality	Population	Male	Female
Japanese	190,858	100,897	89,961
Natives	3,679,371	1,883,715	1,795,656
Aborigines	84,177	42,180	41,997
Foreigners	30,726	23,486	7,240

Of the above, the majority of foreigners are Chinese settlers including a very small number of Westerners, while the natives are divided into two classes, one being semi-civilized aborigines and the other naturalized Chinese, who emigrated to the island from Fukien and Canton provinces, and constitute more than ninety per cent. of the total population, The aborigines are divided into seven tribes and are savages leading a primitive life in deep mountainous regions in the interior. There is a tendency among them of leaving their nomadic and primitive life for an economic life. They are apparently willing to engage in various peaceful occupations and as the result of encouragement given them to observe thrift, many of them are saving their earnings. Thus the total amount of money deposited by such men in the postal savings banks at the end of June, 1921, reached 111,579 *yen*, and the total number of depositors were 4,415. One depositor had 1,921 *yen* to his credit and 25 *yen* was the average amount. The following is a brief account of various measures being taken for the uplifting of aborigines:—

(1) INDUSTRY

(a) Cultivation of Paddy Fields.

Paddy fields cultivated by aborigines is yearly extending in area. Thus the total area of land cultivated by them in the year under review totalled 742 *ko* (one *ko* is 2.4 acres), and the total yield of rice obtained 10,194 *koku* (one *koku* is five bushels), the average harvest of the cereal per household being $6\frac{1}{2}$ *to* (3.23 bushels). As compared with the preceding year, the figures represent an increase of 3,029 *koku*.

(b) Stock-farming.

Hunting is one of the pursuits very much liked by aborigines, but it often stirs up their bloodthirsty traits. Accordingly the authorities are discouraging it and in its place encouraging stock-farming. The total head of pigs, cattle and fowl reared by aborigines during the year under review was 30,63, 5,506 and 52,518 repectively.

(c) Sericulture.

The climate in the savage land is extremely favourable for the rearing of silk-worms and as mulberry tres are also abundant everywhere, the industry has a bright future. The first rearing of silk-worms was

tentatively undertaken by the authorities in 1904 and since that time the industry has been showing a satisfactory result. The total quantity of cocoons obtained in 1921 was 130 *koku* (one *koku* is 5 bushels) valued at 4,660 *yen*.

(d) Cultivation of Various Agricultural Crops.

Among the works given to aborigines, the cultivation of sweet potatoes is comparatively easy and lucrative; and so many of them are taking up its cultivation with zeal. The area of land under potatoes in the year under review totalled 89 *ko* and the quantity of crops obtained 3,998,900 *kin* (one *kin* is one and a half pound). The cultivation of banana, hemp, tabacco and tea is also being undertaken with more or less satisfactory results.

(2) CULTURE

(a) Education of Aborigines.

In recent years desire for education has been growing among younger men and women of the aborigines, and the number of children entering elementary schools and that of graduates advancing to higher schools are yearly increasing. Among the graduates taking active part in society are physicians, elementary school teachers, policemen, nurses and clerks of government and private establishments. There were in 1921 169 educational institutes of elementary grade with 4,011 pupils, which turned out during the year under review 572 graduates including 86 applicants for entrance to higher schools.

(b) Social Culture.

In recent years the authorities have drawn attention to the necessity of undertaking the general diffusion of social culture, and for that purpose have established various self-helping organs, chiefly aiming at the reform of customs and manners, the improvement of bad old habits, the promotion of the idea of diligence and the encouragement of thrift. There were at the end of 1921 103 elders' associations with 2,947 members, 26 young men's associations with 1,312 members and 21 women's associations with 819 members. Besides this, the authorities have been endeavouring to spread knowledge of the Japanese language among the aborigines, with the result that the number of those capable of understanding the language is yearly increasing. There were in the year under review 2,102 aborigines who spoke Japanese as fluently as Japanese do and 28,667 aborigines who understood it more or less clearly.

(3) MEDICAL TREATMENT

Idol worship, divination and incantation have hitherto been employed on aborigines falling sick, but since medical treatment have been given them, they have come to lay confidence in it and are now heartily grateful for it. There were, in 1921, 189 consultation offices, recuperation hospitals and charity dispensaries established for them.

(4) TRADE IN SAVAGE LAND

Trading business in the savage land, which is being

undertaken under the direct management of the Formosan Police Association, constitutes one of the most important government policies, because by taking advantage of the exchange of commodities, the authorities aim at the mitigation of the wild nature of aborigines, the assuarance of their daily livelihood, the uplifting of their social life, and encouragement of their productive works. There were, in 1921, 102 trading offices and the aggregate value of articles exchanged during the year amounted to 392,130 *yen*.

(5) SIGHT-SEEING AND MOVING PICTURES

A sight-seeing party of aborigines has often been organized with a view to making them intelligent as well as to giving them the idea of advanced town life. The Government-General also established in 1922 a cinematograph section and has since been distributing instructive films in different parts of the savage land. The result of this work has been very good.

A Model Farm-House

Of all the farm villages in Japan, Hekikai District in Aichi Prefecture is a model locality in regard to the degree of success with which farming is carried on individually or jointly as well as with regard to the excellent manner in which productive, purchase and sales guilds are managed and other improvement enterprises are conducted.

Mr. U. Murata, an agricultural expert, gives in the August issue of *Shimin* an interesting detailed account of the agricultural condition of the above-mentioned district. Regarding the condition of farming under individual management, he writes:—

In the outskirts of the town of Anjo, Aichi Prefecture, there lives a farmer named Gentaro Itakura. He owns a comparatively large tile-roofed building as workshop and a small outhouse as dwelling-house. There are in the neighbourhood of his house a piggery, a henhouse, and pear and paddy fields. His family consists of eight members including a servant. He is a landowner of 3.45 *cho* (8.45 acres). Of this he entrusts a tract of 1.5 *cho* (3.68 acres) in area in a place at some distance from his house to the care of some other farmers, while leasing 2.58 *cho* (6.32 acres) of land in the neighbourhood of his house, and thus undertakes the cultivation of 3.7 *cho* (9.07 acres) of paddy fields and 0.75 *cho* (1.84 acres) of dry fields.

The area of land under his care and the number of domestic animals and fowl kept by him are as follow:

Under	Area of land
Rice	3.11 *cho* (7.62 acres)
Vegetables	0.52 *cho* (1.27 acres)
Barley	0.67 *cho* (1.64 acres)
Pear	0.50 *cho* (1.22 acres)

Domestic animals and fowl	Number
Cattle	1
Pigs	50
Fowl	50

The annual income realized from the above two sources totals 7,742 *yen*, including 3,967 *yen* from rice, 1,299 *yen* from

barley, 120 *yen* from miscellaneous cereals, 253 *yen* from pears, 60 *yen* from raddish, 840 *yen* from pigs, 350 *yen* from eggs and 853 *yen* from vegetables, while the annual expenditure defrayed totals 3,898 *yen* including 801 *yen* for the cultivation of land, 999 *yen* for the keeping of domestic animals, 630 *yen* for working capital, 223 *yen* for taxes and other obligations, 660 *yen* for rent, 420 *yen* for labour and 165 *yen* for transportation, so that the net profit obtained a year amounts to 3,844 *yen*. As a matter of fact, farming is anything but lucrative in Japan and those engaged in the work are mostly in difficult conditions. Itakura, however, realizes such a big profit on account of the following reasons: (1) Much saving of labour is made on account of land under his care being in one place, (2) labour is rationally distributed, because organization is in a good working order, (3) the whole family observe economy and are industrious, (4) the farmer has a special ability in the art of agriculture, (5) the farm land is favourably situated in the matter of communication facilities and (6) the tax imposed on the land is comparatively light.

——

Poultry-farming as a Side-work

Mr. Murata also mentions the condition of a farm-village, where a remarkable success is being obtained in poultry-farming. The village is called Enomae-mura and is located in the same district. It contains altogether 161 households, of which 130 households undertake the rearing of domestic fowl as side-work. All the houses and huts are filled with hens and there are in the village 9,450 fowl includhing 5,115 chicken. Of this number, two households each rear more than 250 fowl, six households each less than 250, eleven households each 150, sixteen households each 100, 52 households each 50, and 45 households each less than 50. It is interesting to note that poultry-farming is being exclusively undertaken by old men and children, while the middle-aged men are working in the field. The eggs are all taken to the productive guild in the village and then put on sale in the markets of Tokyo, Osaka and Nagoya after being transfered to the sales guild. The amount of income obtained a year therefrom totals 50,000 *yen*, and the expenditures required 10,492 *yen*. Besides this, there is a fowl breeding house, where 62,150 chicken are annually hatched and distributed among other farm-houses of different prefectures. The income obtained from this source amounts to 8,680 *yen* a year.

——

Study of Buddhism in Keio University

The Keio University, which was founded by the late Mr. Yukichi Fukuzawa, one of the makers of new Japan, has made contributions of inestimable value toward the progress of this country. About thirty five years ago the Mita Bukkyo Kwai (Mita Buddhist Association) was brought into being on the initiative of Mr. Fukuzawa, and has since been propagating the spirit of Buddhism among the students. The association has steadily been growing both in influence and scope, and the members are now studying how to harmonize the principle of Buddhism with actural life. With this end in view, the University has established within it the following departments:—

(1) Study of the Philosophy of Buddhism.

This department aims at the study of Buddhism on the basis of logic, psychology and the science of religion. The lecturers are Prof. Kawai (Logic), Prof. Minota (Psychology) and Prof. Mano (the Science of Religion).

(2) Study of the History of Buddhism.

This department aims at the study of the history of Buddhist church organizations and from historical viewpoints to understand thoroughly the historical development of Buddhism in India, China and Japan. The lecturers are Prof. Watanabe (History of Buddhist Scriptures), Prof. Fujimoto (History of Japanese Buddhism) and Prof. Tomomatsu (Biography of Buddha).

(3) Study of Economics in Buddhism.

This department aims at the study of Buddhist ideas appearing in Oriental history of economics from economic viewpoints. It has been a long-cherished desire of intellectural men to study Buddhism from economic standpoint, and so the establishment of this department has been much welcomed by Buddhits. The lectures are Prof. Takimoto (Oriental History of Economics by taking Buddhism into Consideration), Prof. Tomomatsu (History of Economics in the Beginning of Buddhism) and Prof. Wada (Law of Religion).

(4) Study of the Art of Buddhism.

This department aims at the Buddhist literature, art and history. The lecturers are Prof. Sekine (History of Japanese Buddhist Sculpture) and Prof. Tokiwa (Buddhist Relics in China).

Upanishads Translated into Japanese

Some years ago Prof. Takakusu of the Tokyo Imperial University selected 55 hymns of Rigveda and translating them into Japanese, published a book entitled "Old Hymns of India," with a supplement of Bhagavad-gita, the kernel of Indian philosophy. Subsequently the same professor, assisted by 27 of his disciples, undertook the translation of Upanishads by way of commemorating the 25th anniversary of his service in the University, and finally accomplished this great work after two years' painstaking efforts.

The work, which altogether covers 126 books of Upanishads, consists of nine volumes including one volume of index of 286 pages. Prof. Takakusu translated six books including Brihadaranyaka, while of his 27 disciples Prof. Kimura translated six books, Prof. Ui five books, Prof. Higata four books, Prof. Nagai five books, Mr. T. Ikeda, who studied for some time under Prof. Leumann of Freiburg, Germany, four books, Assistant-Prof. E. Kanakura, who is now under Prof. Jacobi of Bonn, Germany, two books, Mr. R. Yamada, who is under Prof. Sylvain Levi of France, five books, Mr. S. Miyamoto, who is under Prof. MacDonell of Oxford, five books, Mr. S. Hanayama also in Oxford two books, Mr. N. Fukushima, another student in Oxford and is to be a successor to Prof. Takakusu, eight books from the text of Sanscrit and ten books from the Oupnekhat, Mr. S. Fujimoto Dean of the Koyasan University, at present in Europe, one book, Mr. B. Hemmi, who studied under Prof. Bhandarkar of Calcutta one book, Mr. Nakano, translator of Manu six books,

Mr. Watanabe five books, Mr. Terazaki three books, Mr. Kurihara five books, Mr. Ishikawa five books, Mr. Yamamoto three books, Mr. Aobara four books, Mr. Onojima two books, Mr. T. Sugahara four books, Mr. Abe five books, Mr. Kondo one book, and Mr. K. Sugahara one book. As we know, 12 books of Upanishads have hitherto been translated by Prof. Max Muller, 60 books by Prof. Deussen and 13 books by Prof. Hume. These and any other works or Comment were freely consulted in compiling the work. It goes without saying that the translators did their utmost to accomplish their tasks, and while they are to be congratulated for having brought them to success, especially extraordinary efforts that had been put forth by Prof. Takakusu in the superintendence of its compilation really deserve our highest admiration. In fact, no one in the world has ever attempted to translate the whole of Upanishads into any language. We have, therefore, good reason to congratulate Prof. Takakusu, and his co-workers on the great scholarly accomplishment. The index itself is of great importance and was jointly compiled by Messrs. Hanayama, Yamada, Terazaki and Yamamoto. It is devided into two parts, subjects and quotations.

Prof. Nag of the Calcutta University, paying tribute to the work during his recent visit to Japan in company with Dr. Rabindraneth Tagore, said that the world would receive no small benefit should the index be translated into any of the European languages. The index is convenient in that it includes Prof. Takakusu's translation of Rigveda and Bhagavad-gita. In this connection, we are deeply grieved to hear that the sanscrit texts and commentaries were entirely destroyed by the earthquake and fire of 1923. We understand only recently the Calcutta University presented to the Imperial University of Tokyo many books of Sanscrit. It is to be hoped that those lost Indian texts will be replaced to certain extent by the welcome gift from India.

Newspapers in Japan

Along with the advancement of cultural and intellectural progress of the Japanese people the number of dailies and other periodicals published throughout the Empire has been streadily increasing. Indeed, it is not rare to find the publication of one or two dailies even in a small town containing not more than one thousand population. According to the latest investigation made by the Police Bureau of the Home Office, the total number of periodicals published in Japan Proper is 6,130. Of these, the number of journals privileged to discuss political questions by depositing guarantee money is 4,320, including 826 dailies, 320 weeklies, 3,174 tri-monthlies, while the number of those depositing no guarantee money is 1,817, including 158 dailies, 113 weeklies and 1,546 tri-monthlies. As compared with the correspond-

ing month of the preceding year, the figures represent an increase of 670. There are 1,318 periodicals published in Tokyo and 308 in Osaka.

Daily Newspaper for Blind Persons

Blind persons have always been well treated in Japan. In ancient times the Imperial Court maintained a special institution for them to look after their welfare. In the feudal ages under the Tokugawa Shogunate Government, sightless men and women were granted special privileges. For instance, massage and acupuncture were made a monopoly of the blind, and ordinary persons owing debts to blind money-lenders had punctually to pay them back under a severe penalty. After the Restoration, these privileges were withdrawn from the blind by the new Government, but massage and acupuncture virtually continue to be the monopolised professions of the blind. Education of the blind has been and is being undertaken both by the Government and the general public with zeal. In Tokyo, the Government maintains a fine school and throughout the country there are nearly a hundred schools for them supported by the public or private charity. The result is that the percentage of blind people able to read is very high. Many good books, including the Bible, have been printed in Braille and are being widely read and several periodicals are issued for them. The most successful of the latter is the Braille edition of the *Osaka Mainichi*. It is a weekly and gives a summary of important news taken from the *Mainichi*, one of the biggest dailies published in Japan. The editor is Mr. Kyotaro Nakamura, a blind man, who was educated in the Government School for the Blind and later in Dr. Campbell's Normal School for the Blind in London. In respect to the editor being a blind man, it is perhaps better than the famous Braille edition of the London *Daily Mail*. In respect to circulation it is also likely that this Japanese weekly for the blind is ahead of its London prototype, for it is backed by 2,000 paid subscribers. But what is specially interesting is that the publication of a daily paper for the blind has just been started in Tokyo, the first issue appearing on June 1 last. It is called the *Toyo Tenji Shimbun* (Oriental Braille Newspaper) and is printed with a rotatary printing machine, which has been designed by a Japanese inventor. This new enterprise places Japan in the unique position of being the first and only country in the world, that possesses a daily paper for the blind.

Appreciation from an American Friend

An American friend of ours, an author of international fame and a genuine son of the America of Washington, Lincoln, Franklin and Emerson,

not a hyphenated American, who is rapidly destroying the original noble spirit, with which the Pilgrim Fathers founded the great republic, has written us some encouraging words concerning our humble enterprise. We quote:—

"Your *Young East* has just arrived and gives me much pleasure. The programme is admirably drawn and is a proper challenge to the meddlesome missionaries, who carry on a paid propaganda hostile to the institutions of a friendly people. You..... know that I make no secret of my religious opinions and my respect for the teachings of Buddha.....The Anglo-American world is profoundly ignorant of all things oriental—also profoundly prejudiced and intolerant .....And so I hail the new vigor that is coming to Japanese Buddhism, for in time we shall have to admit that our Christian missionaries are mischievous and that we should travel in order to learn tolerance from the wise men of the East."

We are thankful for these kind words, but it is far from our minds to challenge Christian missionaries in the Far East to any quarrel. We respect them for their enthusiasm and faithful service and know that they are our friends and allies in that part of our aim of ushering in a time of peace and good will into these parts of the world. We publish this little journal with no intention whatever of ostructing or injuring the activities of Christian missionaries, but it is one of our cherished desires to make better known through this medium the real East to the peoples of the West and remove as far as possible whatever prejudice and misunderstanding which they may entertain against the peoples of the East.

The Japan Year Book

The 1924-25 (Earthquake) Edition.
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By Prof. Y. Takenobu, Waseda Univ.

The current edition is styled the "Earthquake Edition" on account, we are told, of the Earthquake Appendix of some 300 pages forming the concluding portion of the publication running to nearly 1,000 pages. As the editor notices in the preface the Appendix seems to us, as we turn over its 23 chapters, to be the most comprehensive and systematic compilation on the terrible occurrence so far prepared in foreign text. In these later days when the old Mother Earth is giving such terrible evidences of her dying gasp, slow but steadily progressive, and even people in Canada, U.S.A. and England are reminded of it in an alarming manner, surely the dreadful experiences we had to go through on September 1, 1923, as described in the Appendix, deserve careful study of all foreign readers. We learn that the chapter on the Earthquake-fire and gratuity payment has arrested a serious attention of fire insurers of both America and England, and well it has, for written by an expert it certainly forms a valuable contribution to the fire insurance history of the world.

Though consideration of space compelled the editor to temporarily withdraw the usual appendices of Who's Who, Business Directory, etc., from the present edition, all the other chapters extending over 700 pages seem to us to maintain a high level of excellence, and the figures are up to date, with the exception of those for which the destruction of the official records in the earthquake made the editor helpless to insert newer data.

Altogether we congratulate Prof. Takenobu upon the issue of this edition, and at the same time can not but admire his energy and perseverance in keeping up single-handed since 1905 the publication of such voluminous reference work. It is the only book of the kind extant in Japan, and is to be earnestly recommended to all foreigners interested in keeping themselves well posted of the progress and general movement of a great nation at the Far East.

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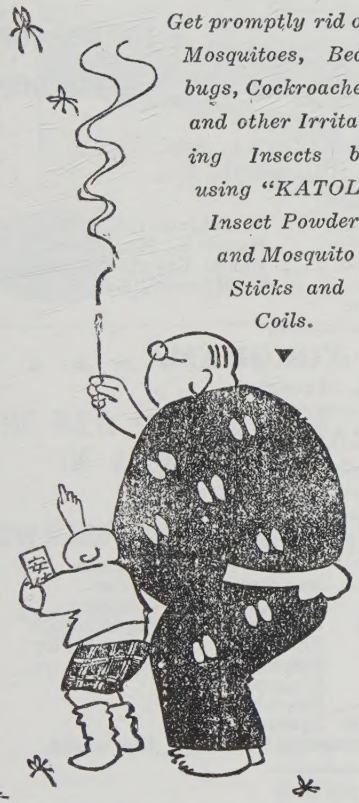

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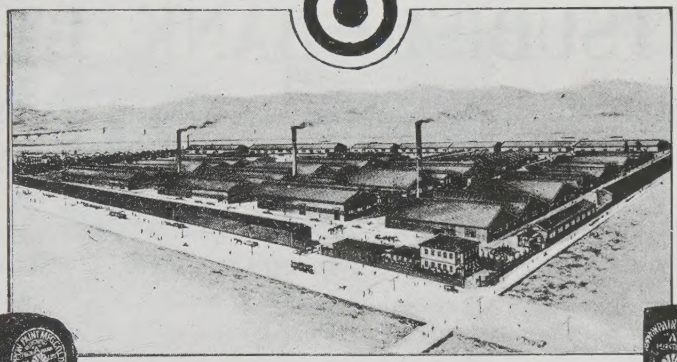

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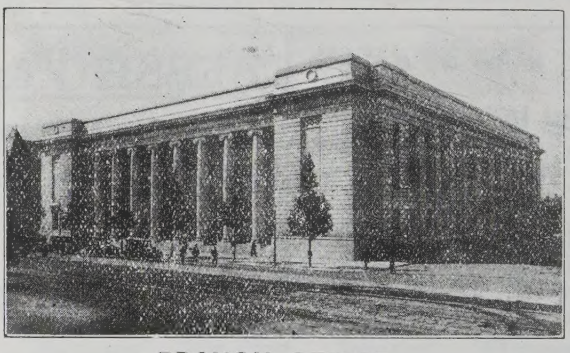

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